ZAEEF + ZAEEF = SAHIH

Mutaqaddimeen aur Muta'akkhireen ke Manhaj ka Muazinah

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Al-Hamdulillahi Rabbil Aalameen Wassalato Wasallamu Ala Rasoolihil Kareem Wa Ala Aalihi Wa As'habihi Ajmayeen, Amma Ba'ad:

Hum usool-e-hadees mein mutaqddimeen Muhaddiseen ke manhaj ki tarjeeh ke hawalay se sair-haasil behas guzashta aqsat mein kar chuke hain, neez yeh bhi bata chuke hain ke mutaqddimeen Muhaddiseen mein se kisi ek se bhi "Zayeef +Zaeef=Hasan" waala usool saabit nahi, mazeed yeh bhi saabit kar chuke hain ke imam Tirmizi rahimahullah ki istilaah "HASAN" ko is zimn mein pesh karna durust nahi kionke un ki istilaah "HASAN" ka yeh ma'ana khud unn ke nazdeek bhi nahi.

Is qist mein in-sha-ALLAH hum is hawale se mutaqaddimeen(pahle waale) aur muta'akkhireen(ba'ad waale) ke manhaj mein mojood farq ki nishandahi karenge ke jin riwayaat ko muta'akkhireen "Zyeef+Zayeef=Hasan" ke ausool ke tehat "HASAN" qarar dete hain, mutaqddimeen Muhaddiseen un ki tamam tar "ZAYEEF ASAANEED" ke bawajood un par "ZAYEEF" hi ka hukm lagate rahe hain. unhon ne muta'akkhireen ki tarha unn ahadees ko "HASAN" ya qabil e Hujjat qarar nahi diya.

Is silsile mein misalein pesh karne se qabl hum zaroori samajhte hain ke unn khud sakhta sharait ki taraf bhi ishara karte jayen jo baaz ahbaab ne “ZAYEEF+ZAEEF=HASAN” ke liye bayan ki hain. Hamara daawa abhi tak apni jagah barqarar hai ke mutaqddimeen Muhaddiseen mein se kisi se “ZAYEEF+ZAEEF=HASAN” ki Hujjiyat saabit nahi. Rahe muta'akkhireen jo “ZAYEEF+ZAEEF=HASAN” ki Hujjiyat ke qaail the to unhon ne bhi yeh sharait zikar nahi keen. Baad mein aane waalay baaz ahbaab ne jab bohat si aisi "Zayeef" riwayaat jo khud un ke nazdeek bhi "Zayeef" theen, un ko bhi is qaide ke tehat “HASAN” banaate dekha to “ZAYEEF+ ZAEEF=HASAN” par warid hone waale aitrazaat se bachne ke liye yeh sharait waza kar li hain.

Hafiz Baihaqi rahimahullah se le kar Hafiz Ibn Hajar Asqalani rahimahullah tak jin muta'akkhireen ulama-e-keraam ne “ZAEEF+ZAEEF= HASAN” ko Hujjat tasleem kya hai, un mein se kisi ne bhi is silsile mein koi aisi shart zikar nahi ki jo baaz ahbaab ab aayed kar rahe hain. Hafiz Ibn Hajar “ZAEEF+ZAEEF= HASAN” ke baray mein likhte hain:

وَمَتىٰ تُوبِعَ السَّيِّءُ الحِفْظِ بِمُعْتَبَرٍ ، كأَنْ يكونَ فوقَهُ أَو مِثْلَه لا دُونَه، وَكَذَا المُخْتَلِطُ الَّذِي لَمْ يَتَمَيَّزْ وَالمَسْتُورُ وَالإِسنادُ المُرْسَلُ، وَكَذَا المُدَلِّسُ إِذَا لم يُعْرَفِ المَحْذُوفُ مِنْهُ صَارَ حديثُهُم حَسناً ؛ لَا لِذاتِه، بَلْ وَصْفُه بِذٰلِكَ بِاعْتِبَارِ الْمَجْمُوعِ مِنَ الْمُتَابِعِ وَالْمُتَابَعِ ؛ لِأَنَّ مَعَ كُلِّ وَاحِدٍ مِّنْهُمْ احْتِمَالَ أَنْ تَكُونَ رِوَايَتُه صَوَاباً أَوْ غيرَ صَوَابٍ عَلىٰ حَدٍّ سَوَاءٍ، فَإِذَا جَاءَتْ مِنَ الْمُعْتَبَرِينَ رِوَايَةٌ مُوَافِقَةٌ لِأحدِهِم رُجِّحَ أَحدُ الْجَانِبَيْنِ مِنَ الاحْتِمَالَيْنِ الْمَذْكُورَيْنِ، وَدَلَّ ذٰلِكَ أَنَّ الْحَدِيثَ مَحْفُوظٌ. فَارْتَقىٰ مِنْ دَرَجَةِ التَّوَقُّفِ إِلىٰ دَرَجَةِ الْقَبُولِ، وَمَعَ ارْتِقَائِهِ إِلىٰ دَرَجَةِ الْقَبُولِ فَهُوَ مُنْحَطٌّ عَنْ رُتْبَةِ الْحَسَنِ لِذَاتِه. وَرُبَّمَا

تَوَقَّفَ بَعْضُهُمْ عَنْ إِطْلَاقِ اسْمِ الْحَسَنِ عَلَيْهِ (نزهة النظر فی توضیح نخبة الفكر لابن حجر : ص (131-130

"Aur jab kharab hafize waale raawi ki kisi aise raawi se mutabeat aajaye jo is se achi haalat waala ho ya is jaisa ho, isi terhan woh Mukhtalet Raawi jis ki riwayaat ki (qabal Ikhtelaat aur baad Ikhtelaat hone ke hawalay se) tameez nah ho sakay neez Mastoor(chupa howa) Raawi , Mursal sanad aur aisi Tadlees waali riwaayat jis mein giray hue Raawi ki pehchan nah ho sakay. Un sab ki hadees HASAN ho jati hai. Khud nahi balkay is ki yeh haalat 'MUTABI' aur 'MUTABA' dono ke jama honay ki wajah se hoti hai kionke un mein se har ek ke baray mein baraabar imkaan hai ke is ki riwaayat durust bhi ho sakti hai aur ghalat bhi. Jab kisi aisay Raawi jis ki riwaayat Mutabiat o Shawaahed mein qubool ki jati hai, se un mein se kisi se mawafiq riwaayat aa jaye to mazkoorah dono ehtemaalaat mein se ek janib(durusti) ko tarjeeh haasil ho jayegi aur maloom ho jayega ke yeh hadees mehfooz hai. Yun yeh tawaquf ke darjay se buland ho kar qabuliat ke darjay tak pahonch jayegi. Haan qabuliat ke darje tak pounchane ke bawajood yeh hadees "HASAN LI-ZAATIHI" ke martabe se kam rahegi. Basa-auqaat baaz Muhaddiseen ne usay HASAN ka naam daine se tawaquf bhi kya hai."(Nuzhat-un-Nazar Fi Tawzeeh Nughat-ul-Fikr li-Ibn Hajar, page:130-131)

Qaryin-e-keraam Hafiz Ibn Hajar rahmahullah ke taraf se " ZAEEF+ZAEEF=HASAN" ke hawale se bayaan ki gayi baatein malhooz rakhen aur baaz ahbaab ki taraf se mojooda doori mein bayaan ki gayi nayi sharait bhi mulahiza farmayen, ek bhai likhte hain:

"Basa-auqaat kisi zaeef hadees ki muta-adad sanden hoti hain ya is ke zaeef shawahed mojood hote hain, magar is ke bawajood Muhaddiseen usay HASAN LI-GHAIRIHI ke darje mein nahi laatay, HASN LI-GHAIRIHI ki adam Hujjat ke bare mein sab se badi daleel yahi hai aur isi se woh logon ko mughalta dete hain … … … Adam taqwiyat ke asbaab: aisi hadees ke HASN LI-GHAIRIHI nah hone mein pehla sabab yeh hai ke naaqid samjhta hai ke is hadees ko bayaan karne mein Shaahed hadees ke kisi Raawi ne ghalti ki hai, lehaza ghalat mutabe ya ghalat Shahed Zuaf ke ihtemal ko rafa nahi kar satke … … … … dosra sabab: Hadees mein farziat ya hurmat ho: aisi hadees jis mein kisi cheez ki farziat (jis ka taarik(chodne waala) gunah-gaar ho) ya hurmat (jis ka murtakib gunah-gaar ho) ho to aisi zaeef hadees ko Muhaddiseen HASN LI-GHAIRIHI qarar daine mein ta'ammal(dheel) ka muzahira karte hain, un mein se baaz ke nazdeek yeh dono cheeze ya ek cheez sahih sanad (SAHIH LI-ZATIHI, HASAN LI-ZATIHI, SAHIH LI-GHAIRIHI) se saabit hona zaroori hai, jaisa ke Imam Abu Hatim rahmahullah aur Imam Abbu Zur'a ne farmaya : MARAASEEL se Hujjat nahi pakdi jayegi, Hujjat mehez sahih aur muttasil sandon se pakdi jayegi. Imam Ibn Abi Hatim rahmahullah farmatay hain: mera bhi yahi muaqaf hai.(Al-Maraaseel li-Ibn Abi Haatim, page:7)

ZAEEF RAAWI KA TAFARRAD(akela): jis zaeef hadees ko bayan karne mein Raawi apne Sheikh se munfarid(akela) ho to Muhaddiseen aisay Tafarrad ko qabil-e-taqwiyat nahi samajte, maslan woh kisi mashhoor sanad se koi aisi munfarid hadees bayan karta hai jo is Sheikh ke mash'hoor shagird bayan nahi karte. . .

JAB EK SE ZAAYED SABAB ZUAF HON: jab hadees ki kisi sanad mein ek se zaayed Zuaf hon maslan riwaayat mein inqita(kisi ek raawi ka choot jana) bhi hai aur Raawi bhi zaeef hai, ya is mein do(2) Raawiyaan zaeef hain to basa-auqaat Muhaddiseen aisi sanad ko qubool nahi karte kionke is mein Shaahed ban'nay ki salahiyat nahi hoti.

DEEGAR ASBAAB ZUAF: baaz aisay Zuaf ke asbaab hotay hain jin ki wajah se hadees mein Shaahed ban'nay ki salahiyat nahi hoti, aur yeh asbaab muta'adid(kayi) hain jin ka shumaar mushkil hai, taaham zail mein chand asbaab bayaan kiye jatay hain:

1) **Agar sanad mein mab'ham Raawi ho, is ka shagird apne asaatezaa se bayaan karne mein ehthyaat nah karta ho to aisi riwaayat mutabe ya Shaahed nahi ban sakti.**
2) **Sanad mein Raawi ki kuniyat mazkoor ho aur maloom nah ho ke woh kon hai?**
3) **Is mein matrook aur intehayi kamzor Raawion ki Munqate aur Murrsal riwaayaat bhi daakhil hain.**
4) **Jab zaeef Raawi kisi hadees ko Mursal bayaan kar day…..”**

In asbaab o sharaayet par guftagu kaafi Tawaalat talab hai, lehaza hum aindah kisi qist mein un tamaam par sair-haasil tabsarah karenge. Ser-dast hum sirf mazkoorah dosre asbaab ki taraf qaaryeen ki tawajah markooz karna chahte hain, woh dobarah padh lijiye:
"DOSRA SABAB: hadees mein farziat ya hurmat ho, aisi hadees jis mein kisi cheez ki farziat (jis ka taarik(chodne waala) gunah gaar ho) ya hurmat (jis ka murtakib(karne

waala) gunah gaar ho) ho to aisi zaeef hadees ko Muhaddiseen "HASAN LI-GHAIRIHI" qarar dainE mein ta'ammal(dheel) ka muzahira karte hain, un mein se baaz ke nazdeek yeh dono cheezen ya ek cheez hi sahih sanad(SAHIH LI-ZATIHI, HASAN LI-ZATIHI, SAHIH LI-GHAIRIHI) se saabit hona zaroori hai, jaisa ke Imam Abu Hatim rahmahullah aur Imam Abbu Zur'a ne farmaya : MARAASEEL se Hujjat nahi pakdi jayegi, Hujjat mehez sahih aur muttasil sandon se pakdi jayegi. Imam Ibn Abi Hatim rahmahullah farmatay hain: mera bhi yahi muaqaf hai."(Al-Maraaseel li-Ibn Abi Haatim, page:7)

Yani agar koi hadees "ZAEEF+ZAEEF=HASAN" ke usool ke mutabiq ho aur un ahbaab ki lagai hui sharait par bhi poori utartee ho lekin is mein farziat ya hurmat ka zikar aa jaye to yeh ahbaab "ZAEEF+ZAEEF=HASAN" ke usool ko Bypass karte hue usay "ZAEEF" hi samajte the.

Arz hai ke agar "ZAEEF+ZAEEF=HASAN" ke usool se hadees qabil-e-Hujjat ho jati hai aur RASOOLULLAH sallallahu alaihi wasallam se saabit ho jati hai to phir farziat ya hurmat par mushtamil honay ki wajah se RASOOLULLAH sallallahu alaihi wasallam se saabit cheez ko kaisay choda ja sakta hai? aur agar "ZAEEF+ZAEEF=HASAN" ke usool se hadees RASOOLULLAH sallallahu alaihi wasallam se saabit nahi hoti to phir is ki hujjiyat ka dhandhora peetna kis tarha sahih howa? agar yeh ahbaab "ZAEEF+ZAEEF=HASAN" hadees ke baare mein RASOOLULLAH sallallahu alaihi wasallam se saboot ka yaqeen rakhtay hain to un ka farziat ya hurmat par mushtamil honay ki wajah se aisi hadees ko

chhodna bilkul ghalat hai aur sunnton ko thukrane wali baat hai!!!

Hamara un ahbaab se sawaal hai ke kya farziat aur hurmat par mushtamil hone ki soorat mein aap ki nazar mein is hadees ki sehat mashkook ho jati hai? kya is soorat mein aap "ZAEEF+ZAEEF=HASAN" ka inkaar kar ke sunnton ko thukrane ke murtakib to nahi ho rahay? neez is soorat mein aap ka yeh Fatwa kahan jaye ga: "HASAN LI-GHAIRIHI" ke baare mein baaz log intehayi ghair mohtaat rawayya apnate hain, un ke nazdeek ZAEEF HADEES + ZAEEF HADEES ki mutliq tor par koi hesiyat nahi, khawaah is hadees ke ZUAF ka ihtemaal bhi rafa hojaye … … … … … "HASAN LI-GHAIRIHI" ka mutlaq tor par inkaar karne waale jis andaaz se Muta'akkhireen Muhaddiseen ki kawishon ko raayegaan qaraar daine ki sayi-naamashkoor karte hain isi tarha Mutaqaddimeen Jahaabzah(khare khote ko parakhne ka maahir) fun ke Raawiyaan ki tabqah bandi ki bhi naaqadri karte hain aur woh hasb-e-khayaal faraamin-e-NABAWI salallahu alaihi wasallam ki khidmat mein masroof hain."

Janab agar aap ke baqaul "ZAEEF+ZAEEF=HASAN" ko qabil-e-Hujjat nah samajhne waale Muta'akkhireen ki kaawishon ko raayegaan qaraar daine ki sayee-naamashkoor karte hain Mutaqaddimeen Jahaabzah(khare khote ko parakhne ka maahir) fun ke Raawiyaan ki tabqah bandi ki bhi naaqadri karte hain … … … … … … to farziat ya hurmat par mushtamil honay ki soorat mein aap isi "ZAEEF+ZAEEF=HASAN" ko chodh kar kaisay Muta'akkhireen ke bhi qadar-daan reh gaye hain aur Mutaqaddimeen ke bhi khoshaa-cheen ban gaye hain? apne

is tazaad ko rafa karne ke liye aap ko pehlay Mutaqaddimeen se "ZAEEF+ZAEEF=HASAN" (qabil-e-Hujjat) ka usool saabit karna pade ga, phir Mutaqaddimeen o Muta'akkhireen dono se is baat ki Saraahat bhi pesh karna pade gi ke farziat ya hurmat par mushtamil hone ki soorat mein yahi "ZAEEF+ZAEEF=HASAN" qabil-e-Hujjat o qabil-e-amal nahi rehti.

Rahi yeh baat ke Imam Abu Hatim aur Imam Abu Zur'a? ne farmaya: "MARAASEEL" se Hujjat nahi pakdi jaye gi, Hujjat mehez sahih aur muttasil sanadon se pakdi jayegi. Imam Ibn abi Hatim rahmahullah farmate hain: "Mera bhi yahi muaqqaf hai.(al-Maraaseel li-ibn abi Haatim, page:7)

To is baat mein door door tak kahin "ZAEEF+ZAEEF=HASAN" ka ishara tak nahi. Nah jaane is se baaz ahbaab ne apna matlab kaisay nikaalne ki koshish ki hai. Mazkoorah aam qoul ko farziat aur hurmat par mushtamil Zaeef ke sath khaas karna nah jaane kis tarha sahih howa hai? Mazkoorah ayimah keraam ki yeh baat har "ZAEEF" aur "MUNQATE" sanad ke baare mein hai aur yeh to hamaare nazriye ko haq saabit karti hain. Hum bhi yahi kehte hain ke Hujjat mehez sahih aur muttasil sanadon se pakdi jayegi. Isi baat se "ZAEEF+ZAEEF=HASAN" ka radd ho jata hai kionke is usool ko maan-ne se "ZAEEF" sanadon se Hujjat pakadna lazim aata hai.

Hum ne guzeshta qist mein yeh wadaa kya tha ke is qist mein Mutaqaddimeen aur Muta'akkhireen ke Manhaj mein farq wazeh kya jaayega, lehaza is waade ki takmeel mein hum kuch misalein arz karte hain. Lekin chunke baaz

ahbaab ke "ZAEEF+ZAEEF=HASAN" liye banaaye howe usoolon par hum behas nahi kar sakay, is liye is qist mein sirf aisi misalein hi zikar ki jayen gi jo un ki mazkoorah tamaam sharton par poori utartee hain lekin phir bhi Mutaqaddimeen ne un ki saari sanadon ke "ZAEEF" honay ka hukm lagaaya hai. Is ke bar-aks Muta'akkhireen ne inhen "ZAEEF+ZAEEF=HASAN" ke qaide ke mutabiq "HASAN" keh diya hai. Aayiye mulahiza frmayien:

NAYAA CHAAND DEKH KAR DUA

Yeh hadees bohat se sahabah kiraam raziallahu-anhum se marwi hai aur har sahabi se is ki kayi kayi sanadien hain lekin hum baaz ahbaab ki lagai hui sharton ko malhooz rakhtay howe sirf woh sanadien pesh karte hain jo unn ki sharton par poora utartee hongi, phir bhi pahle zamane mein un sab par "ZAEEF" ka hukm lagaya gaya lekin baad waale zamane mein inhen "HASAN" qaraar de'diya gaya. mulahiza farmaayen:

IMAM ABU JAFAR AL-UQAILI rahmahullah(Mutawaffa:322-Hijri) Sulaimaan Bin Sufyaan al-Madini par guftago karte howe farmate hain:

حدّثنا سليمان بن سفيان قال : حدّثنى بلال بن يحيى بن طلحة بن عبيد الله، عن أبيه، عن جده : أنّ النبىّ صلّى الله عليه وسلّم كان إذا رأى الهلال قال : "اللّهم أهله علينا باليمن والإيمان، والسلامة والإسلام، ربّى وربّك الله "، ولا يتابع عليه إلّا من جهة تقاربه فى الضعف، وفى الدعاء لرؤية الهلال أحاديث كأنّ هذا عندى من أصلحها إسنادا، وكلّها ليّنة الأسانيد

"Hamein Sulaiman bin Sufyaan ne hadees bayan ki, kaha: mujhe bilal bin yahyaa bin Talah bin Ubaidullah ne apne baap ke wastay se apne dada se hadees bayan ki ke NABI

KAREEM sallallahu alaihi wasallam ne jab pehli raat ke chaand ko dekhte to yeh dua padhte:

اللّٰهم أهله علينا باليمن والإيمان، والسلامة والإسلام، ربّي وربّك الله

Lekin is (Sulaimaan bin Sufyaan ki) mutabiat sirf un hi Raawion ne ki hai jo kamzoree mein is se mlitay jaltay hain. pehli raat ke chaand ko dekh kar dua padhane ke hawale se bohat si ahadees hain. Mere khayaal mein sanad ke aitbaar se yeh unn sab se achi hai. lekin un sab ahadees ki sanaden kamzor hain."(al-Zuafa al-Kabeer lil-Uqaili:3/340)

Qaaryeen-e-keraam! dekha aap ne ke chothi sadi ke Muhaddis o Naqid IMAM UQAILI rahmahullah ne kitne waazeh alfaaz mein yeh baat batayi hai ke pahli raat ke chaand ko dekh kar dua padhane ke baare mein bohat si ahadees marwi hain lekin woh sab ki sab sanad ke aitebaar se "ZAEEF" hain aur milte-julte thode ZUAF waAli ZAEEF riwayaat mil kar qabil-e-Hujjat nahi banti. Imam saahib ki tehqeeq se kisi ko sou(100) martabaa ikhtilaaf ho sakta hai lekin is ibaarat se unn ki yeh baat bahar haal numaayayaan ho rahi hai ke unn ki lughat mein "ZAEEF+ZAEEF=HASAN" naam ki koi cheez nahi thi warna woh is hadees ko is usool ki bina par "HASAN" qaraar detey aur is ki har Mutabiat ke zaeef honay ka khusoosi zikar nah farmatay.

Mutaqaddimeen Muhaddiseen ke nazdeek "ZAEEF+ZAEEF=HASAN" waalaa usool raayej nahi tha aur is hawalay se Mutaqaddimeen aur Mut'akkhireen ke Manhaj mein farq aagaya hai, is par yeh daleel kaafi hai ke Muhaddis-ul-Asr ALLAMA ALBANI rahmahullah (Mutawaffa: Jamadil-Aakhir, 1420-Hijri / October-1999) IMAM UQAILI

rahmahullah ki mazkoorah baala baat naqal karne ke baad likhte hain:

لكنّ الحديث حسن لغيره، بل هو صحيح لكثرة شواهده الّتى أشار إليها العقيلى

"Lekin yeh hadees unn shawahid ki wajah se "HASAN LI-GHAIRIHI" balkay SAHIH hai jin ki taraf IMAM UQAILI rahmahullah ne isharah farmaya hai."(Silsilato Ahadis al-Sahihah lil-Albani:4/430)

Yaadrahe ke yahaan bahas kisi khaas dua ki nahi ho rahi balkay pahli raat ka chaand dekh kar mutlaq dua ke baray mein IMAM UQAILI rahmahullah ne sab sanadon ke "ZAEEF HONE" ka hukm lagaya hai jabkay ALLAMA ALBNI rahmahullah ne "ZAEEF+ZAEEF=HASAN" waale usool ke tahet pahli raat ka chaand dekh kar dua padhane ko "HASAN LI-GHAIRIHI" balkay "SAHIH" qaraar diya hai. aayiye is hadees ki aisi sanadon ka mutalea karen jo baaz ahbaab ki muqarrar kardah sharayet par bhi poori utartee hain:

(1)

ALLAMA ALBANI rahmahullah farmate hain:

أخرجه ابن السنى (رقم 639) عن الوليد بن مسلم، عن عثمان بن أبي العاتكة، عن شيخ من أشياخهم،
عن أبي فروة حدير السلمى، وهذا إسناد ضعيف، لجهالة الشيخ الذى لم يسمّ، وبقية رجاله موثقون

"Ibn al-Sunni ne isey Waleed Bin Muslim se, Usamaan Bin Abi Aatikah, unki shoyookh mein se kisi Shaikh aur Abu Farwah Hudair al-Sulami ke waaste se bayaan kya hai likin ye sanad ZAEEF hai kionke woh Shaikh "MAJ'HOOL" hai, jis ka sanad mein naam nahi liyaa gaya. Baaqi sab raawi siqqah hain."(Silsilah Al-Hadith Ad-Zaifa Wal-Mauzua, No.3504)

(2)

Is ki ek aur sanad ALLAMA ALBANI rahmahullah ki hi zabani mulahiza farmaen:

وروى الطبراني" في "الأوسط" عن عبد الله بن هشام قال: كان أصحاب رسول الله - صلّى الله عليه وسلّم - يتعلّمون هذا الدعاء إذا دخلت السنة أو الشهر : اللّهم! أدخله علينا بالأمن والإيمان، والسلامة والإسلام، ورضوان من الرحمن، وجواز من الشيطان. قال الهيثمي : "وإسناده حسن"، وعلى هامشه ما نصه: "قلت: فيه رشدين بن سعد، وهو ضعيف. ابن حجر."

"Imam Tabraahi rahmahullah apni kitaab alavst mein Abdul Allah ban Hisham se bayan kya hai ke saal ya mahinay ke aaghaz par RASOOLULLAH sallallahu alaihi wasallam ke sahaba karaam yeh dua seekha karte thay:

اللّهم! أدخله علينا بالأمن والإيمان، والسلامة والإسلام، ورضوان من الرحمن، وجواز من الشيطان علامه

Haisami rahmahullah farmatay hain ke is ki sanad HASAN hai. Is ke hashiye par ek ibaarat likhi hai jis ka mazmoon yeh hai : main Ibn Hajar kehta hon ke is mein Rashdeen Bin Sa'ad Raawi ZAEEF hai."(Silsilah Al-Hadith Ad-Zaifa Wal-Mauzua, No.3504)

Yani is riwaayat mein wajah Zuaf sirf Rashdeen Bin Sa'ad Raawi hai jo ke naik hone ke bawajood hafize ki kamzori ki wajah se "ZAEEF" hai aur ittifaqi tor par hafize ki kamzori "ZUAF-E-SHADEED" shumaar nahi hoti.

(3)

Ek teesri sanad aur is par ALLAMAH ALBANI rahmahullah ka tabsarah mulahiza farmayen:

أخرجه أبو داود (328/2) من طريق قتادة: أنّه بلغه: أنّ النبيّ - صلّى الله عليه وسلّم - كان... إلخ، وهذا إسناد مرسل، ورجاله كلّهم ثقات رجال الشيخين.

"Is hadees ko Imam Abbu Dawod rahmahullah ne Qatadah ki sanad se bayaan kya hai ke NABI-E-KAREEM sallallahu alaihi wasallam yeh dua padha karte thay... Yeh sanad mursal hai. Is ke tamaam Raawi Seqqah hain aur Bukhari o Muslim ke raawion mein se hain."(Silsilah Al-Hadith Ad-Zaifah, No.3506)

Is sanad mein wajah Zuaf sirf yeh hai ke yeh "MURSAL" hai, yani taabayee direct RASOOLULLAH sallallahu alaihi wasallam se bayaan kar raha hain, yun sanad “MUNQATE” hai.

(4)

Is hadees ki ek chothi sanad bhi pesh-e-khidmat hai:

أخبرنا حامد بن شعيب: حدثنا سريج بن يونس: حدثنا مروان بن معاوية الفزاري: حدثني شيخ، عن حميد بن هلال، عن عبد الله بن مطرف قال: كان رسول الله - صلّى الله عليه وسلّم - من أقلّ الناس غفلة، كان إذا رأى... إلخ

Is ke baare mein ALLAMAH ALBANI rahmahullah likhte hain:

أخرجه ابن السني (641): وإسناده ضعيف لجهالة الشيخ الّذي لم يسمّ، وبقيّة رجاله ثقات رجال الشيخين غير حامد بن شعيب؛ وهو حامد بن محمّد ابن شعيب البلخيّ، وثّقه الدارقطني وغيره

"Is hadees ko Ibn al-Sunni rahmahullah ne bayaan kya hai. Is ki sanad is Sheikh ki jahalat ki wajah se ZAEEF hai jis ka naam sanad mein nahi liya gaya. Is ke baaqi tamaam Raawi Seqqah hain aur Bukhari o Muslim ke raawion mein se hain siwaye Hamid bin Shoiab ke aur woh Hamid bin Mohammad bin Shoiab balkhi hain. Inhen imam Daar-Qutanni rahmahullah waghera ne Siqqah qaraar diya hai."

Yani is sanad mein bhi wajah ZAEEF sirf ek Raawi ka MAJ'HOL hona hai.

Un sab aur deegar kayi sanadon ko bayaan karne ke ba'ad SHEIKH ALBANI rahmahullah farmatay hain:

وبالجملة، فهذه طرق كثيرة يثبت بها أنه عليه السلام كان يدعو إذا رأى الهلال

"Algaraz yeh aisi bohat si sanaden hain jin se saabit hota hai ke RAOOL-E-AKRAM sallallahu alaihi wasallam jab pahli raat ke chaand ko dekhte to dua padhte the."(Silsilat-uz-Zaifah:9/8)

Kitna waazeh farq hai Mutaqaddimeen aur Muta'akkhireen mein "ZAEEF+ZAEEF=HASAN" ke hawaalay se ke usi hadees ko imam Uqaili rahmahullah tamaam sndon se "ZAEEF" qaraar de rahe hain jabke ALLAMA ALBANI rahmahullah unn ka qoul naqal karne ke baad unn ke bar-aks is par "ZAEEF+ZAEEF=HASAN" ke usool ke tahet "HASAN LI-GHAIRIHI" balke SAHIH tak ka hukm laga rahe hain. Hum ne is silsile mein chaar aisi sanaden pesh ki hain jin mein Zuaf khafeef hai. Mutaqaddimeen to siray se "ZAEEF+ZAEEF=HASAN" ke qaail nah the aur jin Muta'akkhireen ne is usool ko bayaan kya hai, un ke nazdeek bhi agar do sanaden aisi hon jin mein koi sakht ZAEEF Raawi nah ho to woh “HASAN” ban jati hain. Albata baaz ahbaab ne Muta'akkhireen ki is kawish par "BE-SHUMAAR" asbaab o sharait ka izaafah kar diya hai.

Ab qaaryeen-e-keraam doosri aur teesri sanad ko dobarah dekh len aur ghor farmayen baaz ahbaab ki bayaan ki howi shrton par. Unn ahbaab ka kehna tha ke : Basa-auqaat kisi ZAEEF hadees ki mutadad sanaden hoti hain ya is ke ZAEEF

shawahed mojood hote hain, magar is ke bawajood Muhaddiseen usay "HASAN LI-GHAIRIHI" ke darje mein nahi laate, "HASAN LI-GHAIRIHI" ki adam-e-hujjat ke baare mein sab se badi daleel yahi hai aur isi se woh logon ko mughaalta dete hain … … … … Muhaddiseen Mutaqaddimeen baaz ahadees ke mutaliq keh dete hain ke

كلها ضعيفه

yaa

أسانيدها كلها معلوله

(yani un ki sab ki sab sanaden ZAEEF hain ya sab sanadon mein koi nah koi illat mojood hai) waghera, un se "HASAN LI-GHAIRIHI" ko hujjat nah samajhne waale badi khushi se istedlaal karte hain halaank… …."phir unhon ne *“Adam Taqwiyat ke ASBAAB”* ke unwaan ke tahet be-shumaar ASBAAB ka zikar kya hai aur un mein se taqreeban aath(8) bayAan kar diye hain. jo be-shumaar ASBAAB unhon ne betaaye nahi unn ka lehaaz to hum tab hi kar satke hain jab woh samnay aayen, albata jo zikar kar diye gaye hain, un ka paas hum utni der tak karte rahen ge jab tak un par koi bhar-poor tabsarah nah karden. aayiye dekhen ke kya un mazkoorah asbaab o sharaayet mein se koi sabab yaa shart hamari zikar kardah doosri aur teesri sanad mein mojood hai?

1) **PAHLI SHART yeh lagai gayi thi ke "is hadees ko bayaan karne mein Shaahed hadees ke kisi Raawi ne ghalti ki"... Is ne sanad ya matan mein ghalti ki... "doosri aur teesri sanad mein aisi koi baat nahi, nah Ayimah hadees mein se kisi ne koi aisi nishandahi ki hai.**

2) **DOOSRI SHART "HASAN LI-GHAIRIHI" ke liye yeh lagai gayi thi ke hadees mein koi farziat ya koi hurmat nah ho. Yaqeenan naya chaand dekh kar dua padhae ke tazkere se kisi farz ya haraam cheez ka asbat nahi hota.**

3) **TEESRI SHART hamaare baaz ahbaab ki teesri shart yeh thi ke is hadees ko bayaan karne mein koi Raawi apne Usataad ke mash'hoor shagerdon yani apne senior sathiyon ki mukhalfat nah kar raha ho. Hamaari bayaan kardah doosri aur teesri sanad mein aisi bhi koi baat nahi.**

4) **CHOTHI SHART yeh thi ke is sanad mein ek se zaayed asbaab-e-zuaf nah hon. Ghor se dekh len ke hamaari bayaan kardah doosri aur teesri sanad mein sabab-e-zuaf ek ek hi hai.**

5) **PAANCHWIN SHART deegar asbaab-e-zuaf ke zere-e-unwan panchwin shart yeh thi ke agar sanad mein mab'ham raawi ho, is ka shagird apne asaatezaa se bayaan karne mein ehtiyaat nah karta ho aisi riwaayat Mutabe ya Shaahid nahi ban sakti. ghor farma len ke hamari bayaan kardah doosri aur teesri sanad mein koi aisa mab'ham Raawi nahi jis ka shagird apne asaatezaa se bayaan karne mein be ehtiyaat ho.**

6) **CHHUTTI SHART yeh thi ke sanad mein aisa Raawi nah ho jis ki kuniat mazkoor ho aur maloom nah ho ke woh kon hai. Mulahiza farmaen ke hamari bayaan kardah doosri aur teesri sanad mein koi aisa Raawi nahi.**

7) SATWEN SHART yeh thi ke matrook aur intehaayi kamzor raawion ki munqta aur mursal riwayaat mutabe ya Shahid nahi ban sakteen. is shart ke mutabiq hamari bayaan kardah Asnaad mein koi matrook aur intehai kamzor Raawi nahi.

8) AATHWEEN aur aakhri shart yeh bayaan ki gayi thi ke kisi ZAEEF Raawi ne hadees ko mursal nah bayaan kya ho. Ghor farmayen ke hamari bayaan kardah sanadon mein se sirf teesri sanad mursal hai, lekin usay kisi ZAEEF Raawi ne bayaan nahi kya.

Ab inn ahbaab se hamara sawaal yeh hai ke woh is hadees ke baare mein kya khayaal rakhtay hain? agar woh usay "HASAN LI-GHAIRIHI" ya "SAHIH" samajte hain to yahi farq hai Muta'akkhireen aur Mutaqaddimeen mein. Imam Uqaili rahmahullah se is ki sab sanadon ke "ZAEEF" hone ka faisla woh son chuke. Phir Mutaqaddimeen mein se kisi imam ka is hadees ko "HASAN" ya "SAHIH" kehna bhi saabit nahi lekin Mutaqaddimeen ke bar-aks Muta'akkhireen mein se baaz ulama-e-keraam aur yeh ahbaab usay "HASAN LI-GHAIRIHI" balkay "SAHIH" samajhne lage hain. Aur agar inn ahbaab ka khayaal yeh ho ke yeh hadees HASAN LI-GHAIRIHI" nahi to phir woh khud apne usoolon ki mukhalfat karne lagey hain, kionke un ke bayaan kardah usoolon ke mutabiq yeh hadees HASAN LI-GHAIRIHI" ban chuki hai.

Saabit howa ke Mutaqaddimeen ayimmah hadees "ZAEEF+ZAEEF=HASAN" ke qaail nahi the. Yeh usool unn ke baad Muta'akkhireen ke zamane mein muta-aref howa.

Daaman-e-saf'haat agar tang nah padte to hum nigarshaat-e-qalam ko wasee karte howe kayi aur misaalon se Mutaqaddimeen aur Muta'akkhireen ke Mahnaj mein farq waazeh karte, Albata mutalaashiyaan-e-haq ke liye ek hi daleel kaafi hoti hai. Ayindah qistoon mein is ki mazeed tozeeh ki jaye gi. IN-SHA-ALLAH